

The Latter-Day Saints'

Vol. IX.

ELDER SPENCER.—The following is an extract of a letter I lately received from America, in reply to one I wrote, at the request of Elder Orson Hyde, to a friend who had travelled across the Isthmus of Panama or Darien—the narrow neck of land that joins North to South America. My letter was written to ascertain whether a road or canal could be easily made over this tract, and thus shorten considerably the route to Western America for the British Saints, who, at present, suppose they shall have to sail round South America by Cape Horn—*unless counselled otherwise.*

"As to the crossing of the Isthmus of Panama, that in the dry season is a very pleasant journey, and to give you an idea of it, I may as well describe the journey of the party of which I was one. We were landed at Chagua, which is a miserable unhealthy place, on the Atlantic side. You will see it laid down on the map or chart of the coast; it is only a collection of negro huts. Here we got an excellent breakfast, and then embarked in canoes, and were carried up the river Chagua to Gorgina, where we got mules to carry us to Panama. We were twenty-seven hours in the canoes—slept one night at Gorgina—and twelve hours on mules from Gorgina to Panama on the Pacific, which place we reached in sixty hours after we landed at Chagua; but the distance across can be accomplished easily in thirty-five or forty hours—the whole journey across being about seventy miles—the land part of this is about twenty-seven miles, which can be done in six or eight hours, but as my wife and child were of the party, our progress was slow. By going a few miles higher up the river, to a place above Gorgina, called Cruces—the land journey is reduced to about twenty miles. The whole distance across the Isthmus, as the crow flies, is only about thirty miles. The road, if such it may be called, is merely a bridle road, and is as bad as can be imagined, but there is no danger on that account, nor from robbers; the people are perfectly honest, and you may safely leave your luggage in their hands, with the full assurance that it will be all right. No package should weigh more than 136 lbs., as the only means of conveyance at present is by mules or horses. The scenery both on the river and on the road is to a European quite delightful, and I never enjoyed a pleasure excursion more than I did the crossing of the Isthmus. It should be crossed in the dry season, which is from November to April, and the best months are January, February, and March, during which the northerly winds prevail, and the country is quite healthy. That part of it which I saw consists of a series of swelling hills of about 500 feet high, and the road, such as it is, goes straight up and down, as the old roads in our own country used to do. In my judgment there would be no difficulty in making a common road, railroad, or canal, so far as the nature of the soil is concerned. The crossing of the Isthmus costs about thirty dollars, but unless there be some one present who can speak Spanish, you are liable to be overcharged.

"I quite approve of your intention to emigrate, with a view to improve the position of your children, but you must lay your account to make a great sacrifice as regards your present comforts. You will find a vast difference between England (which, with all its faults possesses great social advantages) and any new country to which you may go. But if you should make up your mind to take this step, it appears to me that the western States of America, bordering on the Mississippi, hold out the greatest advantages to the emigrant. There you will get the richest prairie land at 1½ dollars an acre; and with the ports of England always open you will never want a market for your produce, for which there is every facility by water carriage down the "Father of Waters." There you will neither be without church nor schools, and you are within a fortnight's journey of England by means of railroads and steamers.

"To that country (the banks of the Mississippi), I intended to have gone, had I not come here, and there I shall probably settle ultimately. Callao, and this region of South America, is not the country for an Englishman who has a family, for various reasons. The Catholic religion is the only one tolerated, and there is little or no education, according to our ideas. Those who wish to know what the Catholic religion is, should see it in a country where there is no other, and I think that should cure them of any tendency towards it, or to any system which cramps the immortal mind of man. *Vancouver's Island*, however, from its being an island, possesses advantages in a commercial and political point of view which may induce the British Government to colonise it, so that they may have a footing in the Pacific as well as the United States. A British war steamer was down there lately, and the people on board speak favourably of this island, on which they found *abundance of good coal*, and took on board a supply of it. From all I can learn of California, it is a country possessing a fine soil and climate, and good harbours; and no doubt under the Americans will go a-head. Our steamers do not run as far north at present as Port San Francisco, but the Pacific Steam Company will extend their line as the population increases northward."

T. D. BROWN.

AMERICAN NEWS.

There has been very little alteration in affairs in Mexico. It was doubtful if General Scott had advanced from Puebla, although the road was open. Sickness prevailed at Vera Cruz, and he was concentrating his forces. A strong Guerilla party had attacked a large convoy of provisions and treasure, conducted by Colonel McIntosh, near the strong pass called the National Bridge, and had suffered severely, having, in the end, only been rescued by the appearance of General Cadwallader and another division. The Americans lost 15 men, the Mexicans 100. General Scott had taken measures to cut off all these troublesome parties. In the meantime there are flattering prospects of peace.

Herrera has been, or was about to be, elected President of Mexico; and a peace journal was established in the capital. The Washington correspondent of the *New York Courier and Inquirer* states that the government of the United States would willingly terminate the war by the payment of a handsome sum to Mexico, for the cession of Upper California and New Mexico. He intimates that a portion of the first instalment of that money has been already sent to New Orleans; and some colour is given to the statement by the announcement in a journal of that city, that a million of dollars had been received by one of the banks on the government account.

The only other political intelligence of interest respects a misunderstanding which Mr. Wise, the United States minister in Brazil, had brought about between the two countries.

The commercial intelligence is favourable. Exchange is steady at 106 to 106½.

WHAT A DAY MAY BRING FORTH.—On the 1st instant, Mrs. Margaret Day, wife of George W. Day, of Bucks county, Pa., was safely delivered of four children, three girls and a boy.

CONFERENCE MINUTES.

HULL.

This conference of the Church of Jesus Christ of Latter-day Saints, was held in the spacious hall of the Mechanics' Institute, on the 25th April, 1847.

At half-past ten o'clock, the meeting being opened by singing, and prayer in due form, it was proposed, seconded, and carried that Elder George Robins preside over the conference, and William Thompson act as clerk. Officers present, 1 high priest, 6 elders, 3 priests, 3 teachers, and 1 deacon. The President gave some excellent remarks and counsel to the several officers and members generally, for the performance of their respective duties, in the rolling on of the great work in which they were engaged; after which the representation of the branches took place.

Hull Branch, consists of 53 members, including 1 high priest, 4 elders, 3 priests, 2 teachers, and 1 deacon, 3 baptized since last conference, and 1 dead. Standing generally good, and rejoicing in the truth.

Louth Branch, consists of 34 members, including 3 elders, 3 priests, 1 teacher, 1 deacon, 1 cut off. In general good standing, zealous for the cause of truth, and indefatigable in spreading the publications of the church.

Tealby Branch, consists of 12 members, 1 elder, 1 priest, 1 teacher. Rejoicing in the everlasting gospel.

Crowle Branch, consists of 27 members, 1 elder, 2 priests, 1 teacher, 17 baptized since last conference. Standing good, rejoicing in the gospel, and have tasted of the power and blessings of the same.

York and Goole, contains 13 members, 1 elder, 2 priests, 1 baptized; in the whole 139 members, 1 high priest, 10 elders, 11 priests, 5 teachers, 2 deacons, and 21 added by baptism.

In the afternoon, the Sacrament was administered; after which the congregation was addressed by Elder Ballan, of London.

In the evening, Elder Ure of Scotland gave an eloquent address on the Second Advent of the Messiah, and Resurrection of the Saints, which caused the hearts of the same to rejoice, and was listened to by a large, respectable, and attentive auditory. After prayer by the President, the Saints and congregation separated in peace.

GEORGE ROBINS, President.

WM. THOMPSON, Clerk.

BELFAST.

This conference, which was held on the 20th June, commenced by singing, and prayer by Elder Samuel M'Clatchey. Priest M'Farland proposed that Elder M'Clatchey preside over this meeting; carried unanimously. Proposed by Elder M'Clatchey that Priest M'Farland act as clerk.

The business then commenced by the President giving them a short address, concerning the duties of the priesthood.

The following representations were afterwards made:—

The Belfast Branch by Priest M'Farland, contains 10 members and 1 priest, and is in a flourishing condition,—love and union prevailing in their midst.

Hidepark, represented by Priest Biggar, contains 7 members and 2 priests. In good condition, and a spirit of inquiry begins to exist among the people.

Crawford's Burn, and Hillsborough, represented by Elder M'Clatchey, contain, the former, 9 members and 1 elder; the latter, 7 members, 1 elder, 1 priest, and 1 deacon.

Elder M'Clatchey proposed that the Saints in Belfast be organized in a branch, and that John M'Farland preside over the same.

Elder M'Clatchey proposed that Brother Adam Balie be ordained teacher for the Belfast Branch; carried.

Elder M'Clatchey moved that Brother John Biggar and Alexander Oaruth, Priests, assist brother M'Farland, as occasion requires. Sister Mulholland's child was then blessed by Elder M'Clatchey.

Proposed by Elder M'Clatchey and seconded by Priest Biggar, and carried

unanimously, that this conference should uphold the Twelve Apostles in their prayers.

Proposed by Elder M'Clatchey and seconded by Priest M'Farland, that we sustain and uphold Orson Spencer, President of the Church of Jesus Christ in the British Isles.

The conference closed by Elder M'Clatchey making a few remarks on the duties of priests and teachers.

SAMUEL M'CLATCHEY, President.

JOHN M'FARLAND, Clerk.

STAFFORDSHIRE.

The Staffordshire quarterly conference of the Church of Jesus Christ of Latter-day Saints, met according to previous announcement in the Temperance Hall, Pitt Street, Burslem, on Sunday, the 16th day of May, 1847.

The meeting was called to order, at about half-past ten o'clock, by Elder Watt, and opened with singing, and prayer by Elder Simpson, after which it was moved by Elder Simpson, and seconded by Elder Mason, jun., that Elder Watt preside over the conference. Carried unanimously.

The President then read the hymn on the 223rd page, "Lord in the morning thou shalt hear," &c., which was sung by the brethren and sisters then present, after which it was moved by the President, and seconded by Elder Simpson, that Elder Leese, jun., be clerk for the day. Carried unanimously.

President Watt then rose and said, that it was about three months since he came to labour in this conference. He was appointed by the President of this land to come and put it in order, and the first time he ever preached in this county was on the 21st of February last. When he came here he found many good Saints, who had the work of God at heart, but were in a languid and drooping condition. It was the prevailing idea among them that they had been neglected or overlooked by the presidency of this land. The minutes of their quarterly conferences had not been inserted in the MILLENNIAL STAR for some years. When I read over the minute book of this conference I find it has been a place of mighty labourers, such as Willard Richards, Wilford Woodruff, G. A. Smith, and others, and that during their labours in this conference the spirit of God rested upon the Saints, and his work prospered among them. Since that time the vintage has been partially gathered. When I came here I found it something like the gathering of grapes after the vintage is over. We are assembled together to-day in the capacity of a conference, in order to rally our forces and to gather in our scattered troops, to wage a warfare against the principles of error and erect the standard of truth and righteousness. Notwithstanding the principles of the gospel have been promulgated to some extent in this region of country, there are still a great many misunderstandings in the minds of the people relative to our doctrine, and a great many lies and misrepresentations in circulation against the cause of truth. The devil is at work with all his might, endeavouring to darken the minds of the people and to set them in array against the great work of God commenced in latter-days. Therefore it is necessary that the officers should lift up their voices and make known the principles of the fulness of the everlasting gospel, that the people may know what we believe in, and be left without excuse. I am happy to say that the officers are learning their duty and that the spirit of God is burning within them and prompting them to do the same. As the minutes of your conferences have not been inserted in the STAR for some years, it will be necessary to represent the different branches in as minute and accurate a manner as possible, so that the President in this land, and also that in America, may understand the true condition in which we stand.

Moved by Elder Lockett, seconded by brother Wood, that we as a conference accept our President, and are satisfied with the course he has taken since he came among us, and are willing to sustain him. Carried unanimously.

Moved by Elder Westwood, seconded by brother Thomas Brindley, that we sustain and acknowledge Elders Orson Spencer and F. D. Richards as the Presidency of the British Isles, and are willing to abide in their council and instruction. Carried unanimously.

Moved by the President, seconded by Elder Mason, jun., that this conference adjourn until half-past two o'clock. Carried unanimously.

The meeting was then adjourned with singing, and prayer by the President.

Meeting resumed, according to adjournment, with singing, and prayer by the President.

It was moved by Elder Shaw, and seconded by Elder Simpson, that we sustain and acknowledge the Twelve Apostles of these last days as the presidency of the Church of Jesus Christ in all the world. Carried unanimously.

The number of officers present were 3 high priests, 18 elders, 10 priests, 4 teachers, and 5 deacons.

The President then called for the representation of the branches, which was given as follows:—

BY WHOM REPRESENTED AND CONDITION.	MEMBERS.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.	IN DOUBTFUL STANDING.	BAPTIZED SINCE LAST CONFERENCE.	CUT OFF SINCE LAST CONFERENCE.	DIED SINCE LAST CONFERENCE.	REMOVED SINCE LAST CONFERENCE.
Burslem Branch was represented by Elder Lockett, consisting of... A good feeling prevails in this branch, the officers are united and seem determined to do their duty.	101	10	8	2	2	13	11	4	0	0
Hanley, by Elder Mason, sen., con- sists of	35	2	3	1	1	2	6	3	0	0
There is a good feeling in this branch, the Saints have a desire to roll on the work of God.										
Knutton Heath, by Elder Green, consists of.....	20	2	1	1	1	3	2	4	2	0
The members appear to have the work at heart more than formerly and the officers are determined to warn this place.										
Lane End, by Elder Symmonds, consists of.....	35	4	5	2	0	5	6	0	0	0
All except the five in doubtful standing are good, honest-hearted Latter-day Saints.										
Badley Edge, by Elder Adams, con- sists of	26	1	2	2	1	4	3	3	0	0
Cox Bank, by Elder Wicherley, consists of.....	22	3	2	1	1	1	6	0	0	0
The Saints in this place have a de- sire to roll on the work of God.										
Free, by letter, consists of.....	16	2	1	0	1	6	0	0	0	0
Are good, honest-hearted Latter- day Saints.										
Leek, by Elder Gibson, consists of... This branch has been in an awkward condition for some time.	38	3	5	0	2	15	0	2	0	1
Stoke, by Elder Mountford, con- sists of	5	1	1	1	0	2	0	0	0	2
There has been no preaching here for some time. We intend to open a room and commence as soon as possible.										
Stafford, by Elder Westwood, con- sists of	10	1	1	0	0	0	0	0	0	0
Are faithful Saints; we shall com- mence preaching again in this place next week.										
Hasall Green	7	1	1	1	1	0	0	0	0	0
Scattered members	6	0	1	0	0	0	0	0	0	0
Total	321	30	31	11	10	51	34	16	2	3

Moved by Elder Mason, sen., seconded by Elder Shaw, that Brother Isaac Pool be ordained to the office of an Elder. Carried.

Moved by Elder Mason, sen., and seconded by Elder Simpson, that Brother John Wood be ordained to the office of a Teacher. Carried.

Moved by Elder Lockett, seconded by Elder Mason, that John Ralphs be received into this church by re-baptism. Carried.

Moved by Elder Adams, seconded by Elder Westwood, that Brother Lear be ordained to the office of an Elder. Carried.

Moved by Elder Lockett, seconded by Elder Simpson, that Brother A. Wright be ordained to the office of an Elder. Carried.

Moved by Elder Adams, seconded by Elder Mason, that Brother William Brunt be ordained to the office of a Priest. Carried.

Moved by Elder Adams, seconded by Brother Brindley, that Brother Mountford be ordained to the office of a Teacher. Carried.

These were ordained by the President and Elder Simpson.

Moved by Elder Simpson, seconded by Elder Mason, that the brethren and sisters at Penkhull and Stoke Lane be joined to the Stoke branch. Carried.

Moved by the President, seconded by Elder Westwood, that Elder Wooton continue STAR agent for this conference. Carried.

Moved and seconded, that the conference adjourn until six o'clock. Carried.

Meeting then adjourned with singing, and prayer by the President.

Meeting resumed, according to adjournment, with singing, and prayer by the President and Elder Mason.

The Sacrament was then administered to the Saints present, by Elders Lockett and Mason, senior.

The President then delivered a discourse relative to the signs of the times, coming forth of the everlasting gospel and Book of Mormon, and the gathering of the people to Zion, &c., &c.

Moved by the President, seconded by Elder Lockett, that this conference adjourn until the 1st of August next. Carried.

Moved by Elder Mason, seconded by Elder Lockett, that the minutes of this conference be forwarded to Elder Spencer for insertion in the STAR. Carried.

The conference then adjourned with singing, and prayer by the President.

G. D. WATT, President.

WM. LEESE, jun., Clerk

LONDON.

This conference met according to previous announcement, on Sunday, June 6th, 1847, in the large assembly rooms, No 8, Theobalds Road.

The meeting was called to order by Elder John Cooper, prayer being offered by Elder Crump. After a hymn was sung, it was proposed by Elder J. D. Roas, and seconded by Elder Hedgert, that Elder Moses Martin preside over this conference, and brother James Brooks and Elder H. Crump act as Clerks. Carried unanimously.

It was also proposed and seconded that the Church show their approval of Elder Martin as President, and are willing to uphold him in his office and calling by a show of hands. All hands were raised.

The President then called for the number of officers present, when there appeared elders 15, priests 7, teachers 4, and deacons 4.

Elder Martin addressed the meeting upon the present condition of the church, stating that it was in a most flourishing state in all parts that he had been. He then called for a representation of the several branches in the conference.

	ELD.	PRST.	TEA.	DRA.	DEAD.	C. OFF.	REC.	BAP.	TOTAL
London	7	5	4	3	1	0	3	15	180
Luton.....	5	4	2	3	0	0	0	23	71
Dover.....	4	2	1	1	1	2	0	23	40
Woolwich.....	2	2	2	1	0	0	0	0	18
Rickmansworth.....	3	2	1	1	0	0	0	9	24
Blackwall.....	2	0	0	0	0	0	0	3	12
Newbury.....	4	7	1	1	1	3	0	29	93
Portsmouth.....	1	0	0	0	0	0	0	0	9
Total	28	22	11	10	3	5	3	102	447

The statements of the officers were good. The Saints are doing well in all parts of the conference.

It was proposed and seconded that as Elder Crump was about leaving for America, a testimonial be given him, showing their approval of his labours and re-

spect towards him before leaving this conference, and that Elder Martin should write it out. Carried unanimously.

The meeting then adjourned until half-past two o'clock. It was again opened by singing, and prayer by Elder J. D. Ross. Elders Savage and J. Booth attended to the ordinance of the Sacrament.

Elder Martin said, if there was any one who had anything to say, they were at liberty to do so.

The President then called David Blair, Aaron Painter, Robert Farley, and Richard Margetts, to the office of Elders.

Elders J. D. Ross and R. Hodgert attended to the ordination.

Proposed by Elder Ross, seconded by Elder W. Booth, that a collection be taken up in the evening for Elder Martin's wife, to be sent her by Elder Amos Fielding, and that all branches be requested to collect what they can, and pay it into the London branch by Sunday, June 20th, 1847, and that Brothers Shorten, Schibe, Poulter, and J. Booth, be appointed to take up the collection. Carried unanimously.

The meeting adjourned till half-past six o'clock, when it again commenced, and a numerous and respectable congregation was addressed in an interesting and impressive manner by Elder J. D. Ross.

The meeting was dismissed, after having spent a very comfortable day.

MOSES MARTIN, President.

JAMES BROOKS, Clerk.

MERTHYR.

We had a very pleasant conference here on Sunday and Monday, the 11th and 12th ult. There were twenty-eight branches represented in good order—four new branches admitted into the conference. This conference alone, now includes near 50 elders, 79 priests, 50 teachers, and 20 deacons. Baptized in the last two-and-half months, 142. Total, 1153. Ordained, 7 elders, 7 priests, and 5 teachers; confirmed some and baptized some at the close, and some every day since, besides some who are going into the water just now here.

Monday we enjoyed a splendid tea-party here; and it was splendid, not only in appearance but in taste, and conducted all through in a splendid spirit and style. Not a dissenting voice, not even an angry look of jealousy or malice disfigured any countenance in the happy throng. Over 1000 sat down at the tables, and yet of the fragments left were sold near £2 worth. I never saw so large a company enjoy themselves so well, and in such love and union since I've left our pleasure parties about Nauvoo. The Welsh Saints are certainly improving, before, they could govern themselves and be governed, as well as subduing all sectarians, who mingled with them, by the principle of love. The assembly was addressed after the feast by several elders, both in Welsh and in English, among others, in the latter by brother Mitchell, who labours in Pembrokeshire somewhat successfully.

It is freely admitted, by even our sectarian opposers, that Mormonism is making a fearful havoc among their flocks, all the while they have been proclaiming that it was dying of decline or cholera, natural death, or some foreign epidemics. Now they say, it will not do to let it alone any longer, or it will expose their secret mints and dishonesty; and yet it rushes onward like the mighty Niagara, sweeping all before it, and in its sprays forms a halo which encircles all its votaries with the bands of love or cords of the everlasting covenant of peace. Success to it is my constant prayer. Amen.

I remain, with my love to Brother Richards, your obdt. servt. and bro.

DAN JONES.

LEAMINGTON SPA.

Dear Brother Spencer,—I have heard it stated by some that the devil was bound, and we were enjoying the thousand years' rest. But I think that what has taken place among us will show, that instead of the devil being bound he is loose, and exercising more power than he has done for some time past.

Our conference was appointed to be held on Sunday, June 20th, at Coventry. In order to attend it, brother and sister Freeman came with brother Currell, who

had been proposed at the council meeting at Stratford-on-Avon, to be ordained to the office of a priest. But as soon as he had expressed his willingness to take the office, some evil spirits (devils) entered him, and declared he should not be ordained, and if he went to the conference they would go too. This was on the 15th, and on the 19th they left home for Coventry, about 20 miles distant. On the road, the devils entered brother C. several times, and four times while passing through the town of Warwick, and were as often rebuked by Elder Freeman, in the presence of many people, to whom he bore a faithful testimony. At length they arrived at Leamington Spa, in order to remain the night, but as soon as they entered the house, the devils began to rage and swear. I got to the house about nine o'clock in the evening. I had scarcely got in before they began to swear at me. I rebuked them, and they came out of him; but as fast as one lot went another came, declaring Currell should not go to Coventry, each party tearing him and trying to kill him: thus they continued until one o'clock, when we lay down until five, when another party came swearing that we should not take him to conference, and tried to choke him. We cast out several lots until eight o'clock, when five of us started to take him with us to Coventry, 10 miles distant. Several times we cast them out on the road, but in coming to Stoneleigh, the struggle was fearful. However, we rebuked them in the name of Jesus, after they had declared we were the *servants of the Most High God*, as many people were gazing at us we bore a faithful testimony to them, and went on our way. As we drew near to the city, we attracted the attention of the people who were walking out; for the devils came oftener and stronger, swearing by the God that made us, we should not take him to conference. By this time a number of the brethren from Coventry met us; I got them to carry brother Currell, while I walked by his side, and rebuked the devils as fast as they came. We arrived at the room about half-past eleven o'clock, a great crowd following us into the room. I endeavoured to speak to them, but the foul spirits came so often, and what with the noise and confusion of the people, I thought it best to close the meeting. While we were preparing for dinner, some stronger devils took possession of brother C.; we expelled them, and in came two policemen, and took brother Currell to the police-station. I went with him, others following, amid the insults and hooting of the mob, to the station. The superintendent, on hearing the case, ordered brother C. to be locked up *for having a devil, and me for casting him out*, and thus causing a disturbance. *Bail was refused*, and we were locked up in a filthy room along with two drunken men. In about two hours we were let out on bail, the police finding themselves wrong in refusing it. On our return from prison the streets were lined with spectators, anxious to see the men who had been locked up—one for having, and the other for casting out, a devil. We arrived at the room about three o'clock, and commenced the business of the conference. Ten branches were represented, consisting of 295 members, 9 elders, 22 priests, 8 teachers, 6 deacons, 4 cut off, and 26 baptized since last conference. The following propositions were put to the meeting:—

That this conference sustain the Twelve Apostles. Carried.

That this conference sustain Elder Orson Spencer as President over the British Isles. Carried.

That this conference sustain Elder F. D. Richards as counsellor to Elder Orson Spencer. Carried.

Among others it was voted, that brother R. Currell be ordained to the office of a priest. When we laid our hands upon him, the devil entered him and tried to prevent us from ordaining him; but the power of Jesus Christ in the holy priesthood was stronger than the devil, and after all the endeavours of the powers of darkness to prevent us, in the name of Jesus Christ we ordained brother Richard Currell to the office of a priest in the Church of Jesus Christ of Latter-day Saints.

In consequence of what had taken place, many came to our meeting in the evening and paid great attention. The scenes of the 20th of June will long be remembered by us as a day of rejoicing in the glorious manifestation of the power of God, confirming the faith of the Saints, and spreading the sound of the gospel farther than we could have done it in a long time.

On Monday, the 21st, we appeared before the mayor, and although the policemen did their best to prosecute us, on our promising to take brother Currell from the

town, the mayor dismissed us. Instead of these things doing us any harm it has done us good, and we feel to bless the name of God, to give him all the glory, and shout his praise among the people, and to preach the gospel with renewed energy among the sons of men; and pray for the time to come when the gospel shall have been preached, the devil bound, the reign of righteousness come in, and the kingdom of this world become the kingdom of our Lord and his Christ for ever and ever.

I should inform you that when the devil found he was defeated in brother C. he entered a sister, and kept coming in for several hours; as fast as one lot were expelled another lot entered: at one time we counted 27 come out of her. When we rebuked them they would come out, but as soon returned again. How was it they could acknowledge the power, and would damn our power,—damn our gospel, and tear and bite? The sights were awful, but it has done us all good.

I may as well say, that some of the devils told us they were sent, some by Cain, some by Kite, Judas, Kilo, Kelo, Kalmonia, and Lucifer; some of these, they informed us, were presidents over seventies in Hell. The last that came previous to our going to prison, told us he was Kilo, one of the presidents, and his six counsellors. We cast them out thirty times, and had 319 devils, from 3 to 27 coming at a time.

I shall feel obliged for any instruction you can give me on this subject.—Yours,
THOS. SMITH.

The above narration will, no doubt, seem new and strange to many who may read it, and perhaps to some incredible—but not to those who are true believers in the word of God. Christ, in his day, told his Elders that in his name they should cast out devils. They went forth, trusting in the virtue and efficacy of their holy calling, and in due time returned, rejoicing that even the devils were subject unto them, although they were baffled at a certain time, and asked the Lord why it was. He told them that kind came not out but by prayer and fasting. It no doubt seemed as inexplicable to them, why they could not cast them out, as it did to Elder Smith, why they should so soon return after being cast out; but brother Smith proved that, by determined resistance in the name of the Lord, they would flee from him. There are some, however, that will not come out but by *baptism*.

These characters have been the inveterate enemies of the truth from the beginning, and have sought its overthrow whenever it has been revealed to man, and have prevailed on the earth for so long a time, that it is not to be supposed they will remain perfectly quiet and be cast out, without making a resolute effort, and marshalling all their hosts to the contest as well. They were even manifest to Christ in such numbers that they were called "*Legion, being many*," and acknowledged his power, saying, "we know thee who thou art, the Holy One of God," much as they did that of Elder Smith's and his brethren calling them the "*servants of the Most High God*."

Nor are these characters ignorant of the order of God—they have once dwelt in light. Lucifer, the son of the morning, and his companions, constituted a "*third part of the Hosts of Heaven*," and were near the throne of God in the beginning, being acquainted with the Priesthood, which is without beginning of days or end of life; and while in this exalted station, dwelling among the sons of God, rebelled against the authorities appointed over them, and waged war in heaven, and fought against Michael and his angels, and were cast out and thrust down, and have been the cause or causes of "*wo to the inhabitants of the earth*," ever since, and will continue to be henceforth more than ever, until the mighty angel having the key of the bottomless pit, and a great chain in his hand, shall lay hold and bind their Prince or Ruler and cast him into the pit, and shut him up, and place a seal upon him for a thousand years.

No doubt these characters supposed they or their leader ought to have had the rule, as some *men* now-a-days rebel against the authorities of the church, and arrogate to themselves the right to preside, hence they went and organized themselves into the order of Heaven, counterfeiting the priesthood of the Son of God, that as Christ appointed other seventy also, so they told brother Smith they had, and so have the men, who have been cast out of the church in the last days, gone and organized a

church of their own, counterfeiting the true priesthood; but when they came on a mission to the British Isles, they met with about the same success, only they were not half as diligent in their exertions, as those spirits who contended with Elder Smith; still they were of the same spirit, having been once in the church of Christ on earth, enjoying his spirit and the revelations of his will, until they became the accusers of the brethren, and were cast down from their high standing, being filled with deceit and whatsoever loveth and maketh a lie, going about trying to deceive others—hence they become the children of *him* who is a liar and the father of lies. This, the scriptures teach us, is to be *his* mission among men after the thousand years, viz., to *deceive* the nations in the four quarters of the earth; and how deplorably successful he and his emissaries have been, for near two thousand years past, in *deceiving* the world into a belief of anything, and almost everything except the gospel of the Son of God.

In answer to the inquiry, how was it they could acknowledge the power and defy it? I will state: it was because all power in heaven and on earth is given into the hands of him in whose *name* they they were rebuked, and each time they came out, they, by so doing, acknowledged that power if they had said nothing; but they thought, by making the verbal acknowledgement, to have escaped being cast out; and also, by defying the power, designed to intimidate the servants of God and remain unmolested.

Well may the Saints rejoice in that *name* which is above every other; who has prevailed against death, and will destroy him that hath the power of death—which is the devil. Yes, though such scenes may cause the Heathen to rage, and the people to imagine vain things, the day is fast approaching when “every eye shall see, every ear shall hear, and every heart shall be penetrated;” then those who have faithfully and truly borne the name of Jesus Christ will realize deliverance from all their enemies. Let the Saints be encouraged, because the stronger than the strong man armed is about to cast out the usurper. Put on, therefore, the whole armour of God and furbish the sword of the spirit by the continual prayer of faith, and the triumph over all our foes will indeed be glorious.

F. D. RICHARDS.

A CAUTION.

Elder Wm. Speakman, of the Carlisle conference, writes that a man, calling himself Tomkinson, and professing to have a letter of commendation from the president of the Macclesfield Branch, is travelling from conference to conference with a very sanctified countenance, and talking much about the doctrines of the kingdom, had borrowed money, and made off with it in a fraudulent manner.

Elder Douglas, President of the Glasgow Branch, writes that a man by the name of Henry Tomkinson, had appeared among them, having a certificate from Macclesfield, professing to be in search of work, was kindly received, fed, and lodged, and received money of a deacon in the branch to assist him; and on Monday, the 19th ult., decamped, having helped himself to 15s. from the pocket and chest of a brother. It is hoped that this ray of light from the STAR, may put a period to his dark course among the Saints.

FREE SEATS.—The sum of 8000 dollars has been raised in Providence, for the purchase of forty-two pews in Grace Church, of that city, to be *for ever seats*.

Among the gleanings from the American papers we find the following:—“The Mormon Temple, at Nauvoo, has been sold to the Catholic Church for 75,000 dollars.” Time will determine whether this is true or not.

The Royal Steamer “Hibernia,” left Liverpool on Tuesday, the 20th ult., for the western world, taking, with her complement of passengers, £18,000 of specie.—That is as it should be! Whatever is precious and lovely should go to the west; even the stars, moon, and sun SET before us daily their illustrious examples. The gold sovereigns have been obedient to the heavenly instruction by hundreds of thousands for a few months past, and no wonder the Latter-day Saints are anxious to be going. “They are perfectly in the right.”

The Latter-day Saints' Millennial Star.

AUGUST 1, 1847.

It now becomes a painful duty to inform many, who are not already aware, of the severe indisposition of President Orson Spencer, the Editor of the *STAR*. For a few weeks his health had been declining, so as to render him only competent for the intellectual and less physical duties of his calling, until Thursday, the 8th of July, when he encountered a violent attack of the fever, attended by obstinate constipation, which entirely prevented his further labours in the office, and immediately reduced him to a state of almost entire helplessness in bed, and continued to prey upon him, being frequently abated in its violence by the anointing and prayers of such as attended him till the 16th, it left him in an extremely debilitated condition; since which time he has been free from the fever, but has recovered strength so very slowly most of the time, as to be almost imperceptible; but we thank God our Heavenly Father, that the life of his servant has thus far been precious in His sight, and though still very low, we rejoice in the assurance of the Holy Spirit that he will, ere long, be restored to perfect health, and still more abundant usefulness in his labour of love to his fellow-men on these Islands. July 27th, Elder Spencer is still recovering very slow.

HERETOFORE priority of date has been regarded in publishing Conference Minutes in the *STAR*, but as they have accumulated on our hands, it is thought best to pass over some that have been recently represented in its columns, to make room for others that have not been noticed for a length of time, such as London, Staffordshire, and Belfast, which our readers will be interested to hear from, no doubt, as by this method a kind of acquaintance may be made which will tend to increase the attachment and sympathy of feeling in the hearts of the Saints as they read of each other, and promote a spirit of prayer, for such as have the more difficult fields of labour, or any great obstacles to encounter, in the hearts of such of the Saints as enjoy more abundantly the blessings of God and thus aid each other by the unity of their faith and prayers.

It is desired that minutes of all conferences should be forwarded to this office as early as may be convenient after the conferences are held, that the progress of the work of the Lord may be known, and the Presidency be thereby better enabled to judge of the condition and wants of the people.

As the Saints are anxiously expecting the intelligence promised in Elder Hyde's farewell letter, it seems proper to state that we have received no letter from him since his arrival in the camp, though we have expected it a month past, perhaps some brother is bringing it. We have learned, however, by letter to Elder G. D. Watt, that a company left Council Bluffs for the mountains on the 12th of April, to seek a location for a stake in Zion. President Brigham Young, and others of the Twelve Apostles, were with them.

We had fondly hoped to favour our readers with a precious bit of news of the prosperity of the Saints in exile on Zion's land, in this number of the *STAR*, as well as something concerning the gathering of the Saints from this land, for we know quite well their intense anxiety upon that subject; but be the counsel whatever it may, when received, or however long in coming, the interval can be most profitably employed in spreading the truth, as but a small part of the inhabitants of Great Britain have heard

the gospel, and the Saints owe a great duty to that portion of the people who have not, by acquainting them with the glorious hopes which animates their own bosoms; and until this is accomplished to some considerable extent, the Saints, as a mass, are unprepared to gather. How could you go in good conscience before God until you have done in this thing to them as you would wish to have others do to you. The harvest is truly great, and the ministers of the Everlasting Gospel will scarcely have gone over the nations of the earth until the Son of Man will have come to receive to himself the kingdom. Let, therefore, all Saints, both ministers and people, continue to put forth their best exertions to warn their neighbours, in meekness and with holy boldness, for this is a day of warning and not of many words.

The accounts which we are frequently receiving from the various parts of the kingdom, are occasions of great joy and rejoicing to those who love the cause of truth, and, through its triumph, anticipate a day of deliverance from the present numerous ills which have been entailed upon man by an entire perversion of the laws and order of God. One brother writes of 40 being added in his vicinity in four weeks; another, brother Jones, of Wales, writes us that in one conference only, in about ten weeks, 142 were added, and that arrangements are now made for preaching the gospel in every county in Wales.

The Spirit of the Lord is liberally and powerfully co-operating with the faithful labourers, who labour with an eye single to the glory of God, and the work of the Lord is moving forward with a greatly accelerated motion. Even in Ireland, where the success of the Elders has been very limited, in the city of Belfast there were ten lately baptized by brother M'Farland, a Priest, late of Greenock; and may there be many more added to their number of such as shall be saved. The devils are aware also of the success which attends the preached word, as will be seen by a perusal of the Leamington Conference Minutes; indeed, such accounts remind us most forcibly of the time of the Apostles and of our Lord Jesus Christ, and also renders the analogy of the warfare, in which both ancient and modern saints have engaged, still more striking; and proves to all men that the Elders of Israel, in the last days, are partakers of the same holy priesthood as the Saviour bestowed upon his Elders in person in his day, in that "even the devils are *subject* unto them," which is now a source of great joy, as it was then, although it brings bonds and imprisonment. The great adversary of souls, as well as his emissaries who accompany him abroad in the world, know that *their time is short*, hence they are stirred up to great wrath to war against the work of God, not only as in that instance, but by inspiring the hearts of men to persecute the Saints and those who proclaim the truth, therefore, the greater reason why the faithful should have on the whole armour of God.—F. D. RICHARDS.

JEWISH BELIEF IN GOD, AND EXPOSITION OF THE "ANGEL" OF SCRIPTURE.

We insert the following extract from the *Jewish Chronicle*, in order to make manifest what absurd notions of the person of the "Supreme Being" exist, both among Jews and Gentiles. The Heathen nations often worship some tangible and visible object, like the sun or some gilded image. It is worth serious enquiry which is the more rational and consistent object of worship—the God of the Heathen, or the God of modern Jews and Gentiles?

The popular notion of the following article is, that God is omnipresent or everywhere. Now, if He is everywhere alike, how can he come down from his "height." If he fills immensity with his presence, then there is no room for any thing else to occupy immensity at the same time, unless His person is of such an *immaterial nature* as not to take up room, or displace other bodies at the same time. If the latter supposition, He would not fill anything, or any place at all, either in heaven, earth, or

hell. We do not recollect any passage of scripture that says God is in every place at one and the same time. There is indeed a passage that says, that the "eyes of the Lord are in every place beholding the evil and the good," so also it is said that "the fool's eyes are in the ends of the earth." The truth probably is, that while God may survey the various portions of the earth from time to time with his own eyes, He nevertheless acts through the medium of the eyes of others delegated to observe for him. Moses was the "mouth-piece of God," and true saints are "His witnesses."

Before the Lord destroyed Sodom, "He came down in person to see whether the cry against the Sodomites was just." If men would believe the scripture, they might learn that Jesus Christ was, in person, as exactly like the Father as inspired language could tell it. They might also learn that in the *bodily* person of Jesus Christ, *all* the functions of the GODHEAD were held and exercised without any difficulty.

That same man, Jesus Christ, that eat broiled fish and honey comb in the presence of His disciples, and they saw and handled Him, and conversed with Him—had all power in heaven and earth; now if that same Jesus could fill immensity, and see every thing, and handle every thing at one and the same time, He could most certainly converse with men face to face, even without *delegating* a "messenger" to speak for Him, which messenger or delegate it is said has no real existence whatever, but is more evanescent and unreal than the veriest bubble imaginable.—Ed.

"I have demonstrated that the perception of all Prophets, Moses excepted, and their communion with God, was by means of their natural senses; I have also shown that no impossibilities can come under the denomination of religious belief, even if such a belief should be demanded of a man by God Himself. Now, as the supreme Being in His infinity and perfection can by no means be perceived by the senses of man, his communion with Him could not possibly be otherwise effected than by the Almighty in his power descending from his height, to accommodate Himself to man with whom he deigned to commune, as a medium fitted to his senses, and to convey to his mind the idea and consciousness of His divine presence. This was not done by the Almighty undergoing any change or metamorphosis, either in place (since He is everywhere Himself) or in his formless being, by taking upon himself a similitude of a finite corporeal being, which must be extended or limited in space in order to be perceived; for this is as little as possible for the Almighty to do as to annihilate his own being; but the medium by which God conveyed to the Prophet the idea of his presence, was the image of a person, visible to the senses of the Prophet, standing before him, and imparting to him a prophetic conviction of the presence of God. The person thus seen

by the prophet is called מַלְאָךְ ה', "The messenger or Delegate of the Lord," of whom God says בִּי שְׁמִי בְקִרְבּוֹ, "My name is in him;" that is, he represents myself. Let us consider what idea the Prophet had on perceiving that מַלְאָךְ. Convinced on the one hand of the impossibility of the Almighty becoming so metamorphosed as to be limited in space, or incarnate in shape and form; and, on the other hand, by a prophetic sense *also* fully convinced, that the person visible to him stood there in the capacity of God; he could not reconcile these opposing convictions otherwise than by the conclusion, that the person before his senses was a delegate of the Supreme Being, with full authority to be believed, obeyed, and even worshipped as God himself. Now this Angel was a real being to the Prophet who perceived him, as long as that perception lasted; but the Angel was no real being to any one else, because to all other creatures he had no existence, but was by the power of God only a momentary creation and means of communion with the Prophet. It is moreover obvious, that although the Prophet had reason to worship that being whom he perceived in the capacity of a delegate from God (and in so doing worshipped no body else but God himself); yet, for us that Angel not only is no God, but has even no existence at all.

"From the above remarks, it will clearly be perceived that there is no other revelation from God to men, except that which was vouchsafed to Israel "by the hand of Moses," whose basis is the belief in one personal God, made known by the name יְהוָה. And as surely as *there is a God*, so surely will this doctrine ultimately become the

belief of all men, who, with Israel, will in sincerity and truth worship the one only God."

LETTER TO PRESIDENT ORSON SPENCER.

Merthyr, July 22, 1847.

Dear President Spencer,—I have received your letter, written by President Richards, which brought the mournful intelligence of your ill health; and it would be but superfluous for me to say that my whole soul sympathises with you in your deep and multiplied afflictions, many of which I have witnessed with regret in Nauvoo, besides those untold in the wilderness, and lastly in a foreign land. Truly the Saviour (who himself was "a man of sorrow and acquainted with grief") foretold that "in the world ye shall have tribulation," and moreover he said "rejoice for I have overcome the world," hence ye shall also. 'Tis a consolation to know that, although you are in a strange land, you are by no means among strangers; and for your consolation I say, dear brother, that when I read your request for an interest in the prayers of the Welsh Saints, in the Saints' meeting; such a sympathy, a reciprocating spirit I hardly ever saw manifested on any occasion. When, after explaining the nature of the case, I moved that we should pray, and *not cease* to pray, until that we should hear of brother Spencer's recovery, it was so heartily responded to with such a faithful "amen," by over 500 Saints, that it certainly reached the ears of our heavenly Father speedily, methinks. And we do it with the greater faith, because we have abundance of evidences we think, that we have not transgressed so as to render ourselves unworthy of your teachings, precious counsels, and guidance; neither can I believe that the Lord of the great and busy harvest will call you hence now, nor let you be confined from your labours long. All the Saints, as well as myself, anxiously wait the arrival of every post to bring the glad news of your recovery, for such we verily believe to be the will of our heavenly Father.

Dear Brother,—Doubtless the following intelligence will be pleasing and recreating in your weakness, to one who loves to see the prosperity of the work of God among every tribe and nation, and especially as it makes manifest the wonderful condescension, power, and love of God through the Gospel. I mean to say, that one day last week, one of the Hindoos, late from Bengal, called at my door for charity, clothed in his native costume. At first sight I felt a great attachment to him, because, as I thought that he was now, as I had been in my youth in his native land—that is, a *stranger* and without a friend,—I had retained in my memory some little of his language, and invited him in. He came, and by mixing a little Hindoostanee with the little broken English which he understood, I preached to him the Gospel; and strange as it may seem, he believed it all as fast as he could understand. Ever and anon he would lift up his jet black eyes to heaven in gratitude, and then again he would be animated with the good news, and want to hear them again, as though too good to be true. I fed him, and invited him to call again, which he did each day punctually to the hour, and appeared very thankful for the instructions he received. I took him to our church meeting on Sunday, and requested the Saints to pray that the great dispenser of all spiritual gifts would cause him to be instructed in a language which he understood, and that it should be for a testimony to him. The gifts and 'tongues,' in particular, are profusely enjoyed here generally, but this time more abundantly, so that before the close of the meeting I knew, and all the Saints indeed knew, that he had heard a language which he understood, and great was our joy when he said that he had heard the great things of God taught him in that meeting in eight different languages of the east, which he understood more or less of. But what astonished him the most was, a song which one of the sisters sung in the Malabar language (as he called it), and another in the Malay; this so animated him, that he pulled a Hindoostanee hymn book out of his pocket, and fain would sing in the meeting with them, supposing they could follow him in that too. Thus were our prayers answered so far to his great joy and ours. On Monday I felt impressed the more of the necessity of perseverance to bring him to the knowledge of the truth, and (whether in order or not, I know not) I called several of the Elders and brethren that had the gifts to my house, and brought him, or rather he brought himself amongst us. We covenanted in prayer to seek his conversion in the Lord's way further, and for the space of four hours the brethren, through the gifts of the spirit, taught him the gospel so plain and forcibly, that before he left the room he requested to be baptised. Sometimes he interpreted in English as well as he could, and the speakers again, by the gift of interpretation in Welsh, in some instances almost *verbatim*.

Now, to test the depth of his sincerity, I invited him to come and live in my house, free of cost, and eat at my table, but so far his only reply is, that all he wants of me is "good religion to please the great 'Shurinah,'" and so has sustained himself.

But to be brief with my narrative, yesterday I took and baptized this first fruits (I presume) of a numerous, inoffensive, and idolatrous nation, and we have had intimations through the spirit that he is to be like the leaven in much meal to leaven the whole. May it be the case is my sincere prayer. Amen.—He rejoiced greatly after the ordinance that the Lord lead him to my house.

Your brother in the Gospel,

DAN JONES.

TRUTH.

BY JANE MASON, OF LOUTH.

What is this, with meteor blaze,
Fills the nations with amaze?
As to earth she bends her way,
Turning darkness into day.

'Tis a form, majestic bright,
From the upper realms of light;
Faith and Hope upon her brow,
Rob'd in love as white as snow.

In her joyful hands she brings
Present hopes of future things;
Cheers our long benighted way
With a bright millennial ray.

Hail! thou Heavenly Messenger,
Thee we long have waited for;
Glad our longing, aching eyes,
Turn from earth to Paradise.

Welcome, stranger, come and rest,
Dwell in every honest breast;
These, thy work, have understood,
Hail'd thee from the throne of God.

What! though some may think thee chang'd,
'Tis themselves who are estrang'd
Far from truth's simplicity,
Wrapt in Babylon mystery.

Come, ye sons of mental night,
Fearlessly behold the light;
Why, so mad, your dross prefer
To the gold she would confer.

Hark! she speaks, ye sects give ear;
You're condemn'd if you forbear:
Let your broken cisterns go,
Come where living waters flow.

See! she stands with open arms;
Calls you, with unequall'd charms:
Cast your empty husks to swine,
Come, and taste her milk and wine!

GOSPEL TRUTH 's this seraph's name;
Still unalter'd, she's the same:
When all creeds and systems fail,
TRUTH ETERNAL will prevail.

VARIETIES.

The Chinese spend annually £90,000,000 for incense to burn before their idols; about five shillings for every man, woman, and child in the empire.—*Mercury*.

The total amount of the annual products of the United States is estimated at 1,000,000,000 dollars.—*New York Sun*

The edge of our faculties is seldom worn out by use, but is often rusted away by sloth. It is ardent industry alone which gives the polish, the beauty, the brightness to human nature.—*Herries*.